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The Weekly Gleaner,

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RELIGION, EDUCATION, BIBLICAL AND
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AND GENERAL NEWS.

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Buried Alive.

Within a few months past, says the Albany [N. Y.] Knickerbocker, necessity has demanded that the German Lutheran Burial Ground, on the Bowery, should be stripped of its sacred rites as a sepulchre of the dead, and improved with dwellings for the living. Last week, while engaged in removing the coffins, the men came across one containing the body of a man named Wertz, who died and was buried some eighteen months since. From some cause or other, persons present, whether friends of the deceased or not we cannot say, were prompted to open the coffin. When they did so, imagine their surprise on beholding the body face downward, and the finger of the man grappled in his hair. From this it is evident that Mr. Wertz had been buried alive, and in his agonies of distress, on becoming conscious of his entombment, had worked himself into the position above described.—*Wilmington Journal*, March 29, 1860.

Apparent Death.

Apparent death is not always accompanied by a suspension of consciousness, for in some cases the mental faculties have been engaged in an exalted manner, a singular and well authenticated instance of which is related in the Psychological Magazine (vol. v. part 3). A young lady, after lying ill some time, to all appearance died. She was laid in her coffin, and the day of the burial was fixed. When the lid of the coffin was about to be nailed down, a perspiration was observed on the body; life soon after appeared; at length she opened her eyes and uttered a most pitiable shriek. "She said it seemed to her, as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking, and lamenting her death, at the side of her coffin. She felt them pull on the deathclothes, and lay her in. This feeling produced a mental anxiety which was undecipherable; she tried to cry, but her soul was without power, and could not act on her body. She had the contradictory feeling as if she were in her body, and yet not in it, at one and the same time. It was equally impossible for her to stretch out her arm, or to open her eyes, or to cry, although she continually endeavored to do so. The internal anguish of her mind was, however, at its utmost height, when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the one that gave activity to her soul, and caused it to operate on her corporal frame."

The Bible.

Out of the Bible have come all pure moralities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with finger between its promise-freighted leaves.—*Chr. Register*.

A STRANGE RETRIBUTION.

Henri Du Barre, a young French artist, became enamored of the only daughter of a well-to-do *aubergiste*, in the town of Carcassone, in the south of France. Lucille Montaigne had beauty and money, and Henri Du Barre had wit and talent; but these latter were no fair equivalent for the former in the miserly eyes of the purse proud father who declared that no daughter of his should marry a poor man, though he were blessed with the wisdom of a Solomon.

Now Lucille loved Henri—at least she told him so—but she was too prudent to elope with him and risk disinheritation; for, after all, what was love without money?—poverty, coming in at the door, would send it flying through the window.

Poor Henri was in despair. He really did love Lucille, whether she did him or not—loved her madly; and his was one of those dark, fiery natures which makes love a wild, terrible passion.

How much money was necessary to make him her equal in the eyes of her worldly father? The *aubergiste* named the sum. It was large, and Henri sighed, and felt more despair at his heart than ever. Suddenly he brightened up with the recollection that he had youth and genius, and that in some large city, Paris perhaps, where the latter would be appreciated, he might acquire both fortune and fame.

But would Lucille wait?—Well, Lucille was willing to wait awhile—just then, as she admitted to herself, she could think of no one she liked better than the poor artist; but everything earthly must have a limit, and the fair coquette thought her patience ought not to extend beyond a year.

A year is a very short time for a man to acquire fame and fortune, with the latter depending on the former; but Henri was young, and youth is sanguine, and at all events he would make a trial, hoping for great things, and knowing he could do no worse than fail.

So he finished his engagements hurriedly, declined any new ones, sold the few pictures on hand for a moderate sum, gathered together his scanty effects, bade his friends and Lucille adieu, and, with a hopeful but heavy heart, set off for the great metropolis of France.

It was a long, long journey from Carcassone to Paris, in the slow conveyances of the period when Henri Du Barre made it; and it was nearly two weeks before he reached the gay capital. And then began his struggles with poverty; which clung to him in spite of his hopes, his exertions and his prayers; for six weary months; when he gave up in despair, and secretly left the city, to beg his way back to Carcassone, see his Lucille once more, bid her an eternal adieu, and end a life no longer of any value to its possessor.

Henri Du Barre set out from Paris afoot and alone, depending solely upon the charity of French peasants for food and lodging. He had six sous in his pocket when he started, and these he invested in a deadly poison, which he carried as a last resort, determined not to suffer beyond what nature might reasonably bear, but which it was his hope to retain till he had again seen Lucille.

In this manner he reached and passed through Lyons, foot sore, ragged, and disheartened—an object in deed for commiseration. Twenty leagues beyond Ly-

ons, in passing through a long dark, lonely wood, he met a Jew carrying a heavy pack on his back. The poor artist asked the Israelite for charity; his appeal was answered with a few coins, for which he thanked the giver, and then offered to carry his pack for him.

"Oh, no—it's nothing—it's nothing—a few old clothes only!" returned the Jew, hurriedly—so hurriedly, and with such evident uneasiness, in fact, as to awaken suspicion in the mind of the young artist that it contained something of great value.

Then it was that a wild, vague, undefined desire to possess it first took possession of the man who was now going home to die wretchedly, but whom two thousand francs might yet bless with life and happiness. When the mind of man takes a highly criminal bent, it seems as if some evil demon whispers in his ear the most plausible reasons for a wicked course to happiness.

Henri Du Barre, who had never before thought of harming a human being, now glanced furtively and almost shudderingly around him, with the dark wicked thought in his brain, that if this old man were dead, and he the possessor of his pack, he might yet have a bright and glorious future. It was a dreary dismal spot in the thick wood where they both stood, and no human eye save theirs was looking upon the scene. Why should this old man be cumbered with wealth, which could not bring him one tithe of joy that it might him who coveted its possession? He could not live many years, that old man at the most, and he might die and his valuable effects become the heritage of strangers! What mattered a few years, more or less, to him—a wandering and despised old Jew? And why should he, the poor, miserable artist, hesitate between the Jew's life and his own? Were not all living creatures by the inner law of their being to act in self defense, even to the taking of life when necessary to sustain their own?—And would he not die (should the Jew live? and would he not live, should the Jew then and there die? And even should the secret be discovered, would it be anything worse than death at last?—He had bought poison for himself, and why should not another take it for his salvation?—in which event he would have the means to procure more, and could always as now carry his life in his hands.

The Jew had bidden him good day, was trudging onward, at a slow, steady pace, while these wild thoughts were coursing through the brain of the latter, with all the plausibility of truth.

Suddenly the Jew stopped, produced a little flask, raised it to his lips. Ah! that flask! The devil was tempting young Du Barre to crime, and here was the opportunity.

"My good friend," called the artist to the Jew, "I am very faint; will you give me a few drops of that wine?"

"I will give you half," said the Israelite halting.

The artist advanced tremulously, produced the poison, and concealed it in his hand as he approached his victim, and, under pretence of wiping the mouth of the flask, dropped it in. Then he pretended to drink and handed it back with thanks, begging the Jew to drink his health at their final parting. Isaac complied, and they separated, each going different ways.

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As soon as Henri was out of sight of the Israelite, he entered the wood, and returned in an oblique direction, until he came in sight of his victim, who was now writhing in the agonies of death and groaning for mercy. A few minutes more and he was still—the dread work was done.

Dragging the body from the road, and concealing it, the murderer next carried the pack into the forest, tore it open, and found it did indeed contain old clothes. He was nearly frantic. He had murdered a harmless old man, and got nothing for it. He threw the garments from him with the wild action of remorse and despair.

Suddenly he heard a clink as of money. Then he began to examine the old garments, and found, to his almost mad joy, that they contained immense treasures in gold and jewels—diamonds, sapphires, pearls and rubies, to the value, as he thought, of ten thousand francs, but in reality more than a hundred thousand francs.

Far in the depths of that dark wood, the murderer hid the most precious stones, to be brought forth in after time. There were two thousand five hundred francs in money; and with this amount he started for home, no longer a poor man, but, alas! even further than ever from being a happy one.

He traveled in his ragged clothes as far as Nismes, fearful of spending one of his ill-acquired coins sooner; but at Nismes he ventured to purchase a new and genteel suit, and in this shortly after, he appeared before Lucille, showed her father the sum required, which he represented as having honestly obtained in his profession, and claimed her hand.

In due time Henri Du Barre married Lucille Montaigne, and happy were all at the wedding but the guilty groom, who who was never to know happiness again. He kept his secret, however, and profited by it, making an occasional journey to the dismal spot of his crime, under pretence of traveling on business. He took away and disposed of the jewels one by one, and gradually grew opulent, and was regarded by all who knew him as an honest man of mark.

But the remembrance of his crime had a strange fascination for him, and much of his time was spent in brooding over it in secret.

Being an artist, he at length conceived the idea of painting the scene of the murder; and he finally drew in miniature, on ivory, picturing himself in the act of dragging the dead body of the Jew into the forest, whose features, from memory only, he delineated with wonderful fidelity. And as, if this were not enough to satisfy his morbid infatuation, he wrote underneath:

"ISAAC, A JEW, MURDERED BY HENRI DU BARRE, ARTIST, SEPTEMBER THE TENTH, IN A DARK WOOD, ABOUT TWENTY LEAGUES SOUTH OF LYONS."

It was a strange, insane idea, that of preserving a memory of the horrible deed in this manner; but this miniature of the scene he had set in a neat little frame, and carried it in a belt around his waist.

But the strangest part of this horrible affair is yet to be told. On his last visit to the forest, for the last jewel that yet remained of the proceeds of his awful crime, he was shot dead by a highwayman, who, on searching his person, found the miniature, and recognized in the features of the murdered Jew—his own father.

This produced so strong impression upon the second murderer, that he carried it to the authorities, and made a full confession of his own crime. A full and thorough investigation took place; and among the papers of Du Barre, was found one containing the statement of the whole transaction, as we have here recorded it.

The second murderer, the son of the Jew, was subsequently executed, and so ended the chain of dark and bloody events.

Truly, the ways of Providence are wonderful and mysterious.

Tomb of Rabbi Jehuda ben Bether, near Nisibin.

In the burial place, which is about an hour's journey from Nisibin are to be seen wonderful ruins of the Roman time, is the tomb of the Rabbi Jehuda ben Bether, which, as an object of general veneration, is the goal of many pilgrimages. Formerly a house stood over the grave; but it was pulled down about ten years ago by order of the new Pacha, and the stones of it used in the erection of barracks. One of the stones removed, is said, according to creditable assertion, to bear an inscription to the memory of the celebrated Talmudist; but it was impossible for me to discover it, even after a most strenuous search. A round stone about five feet high was shown to me as his grave stone; but I could find no inscription on it. According to the general belief, the Pacha was punished for this desecration by dying in the same year. In this same burial place are said to rest the remains of many Talmudists; but no monument and no historical trace justify the truth of this assertion.

THE TOSAFOT (Nisibin) of the Talmud.

—Two days' journey from Mardid is Nisibin; the Jews call the town Neitzibin, which latter name is also mentioned in the Talmud. This town, lying on the Tschekschak, was formerly of some importance, and according to the Targum of Jerusalem, is said to be the Arcad of the Bible. Only two Jews live there now; a father and son. The father, Mailum Samuel, is a butcher; the name of the son is Isaac.

MARDID (Asiatic Turkey in Bagdad).—Two days' journey from Diabekr is the town of Mardid, on the mountain Djebel Mardid; on the summit of which are to be found the ruins of an old castle. About 50 Jewish families live here, who, although they have a certain quarter assigned to them for their abode, still live tolerably free. They mostly devote themselves to agriculture, dress in the Mahomedan style, and speak Arabic. Their Nassi is called Mailum Moses.

Ships Sailing on Goat-skins.

In the Navigation of the Tigris, the Hidekel of the Bible, they have a singular mode of shipbuilding. Benjamin states:

"The building of these ships, which can be constructed in the short space of two or three days, is very simple. A number of goats are slaughtered, and their skins taken off entire; they are sewn up at the end where the head is cut off and at other open parts; and are then distended with wind, so that they form large bladders. These are joined together in twelve rows, each row containing twelve skins; and upon them are laid planks of wood, and the bladders fastened to them. Upon these rafts planks are laid, and on them the goods are packed. These rafts float very easily, but when they strike violently on a rock, the distended skins burst, and goods and property are sunk into the water."

KURDISTAN (Tschermuk) lies on the mountain Mhrab Dag. The Jewish community numbers 100 families, who, exposed as they are to be continually plundered, live in a wretched condition. Their custom and dress are Mahomedan.

KURDISHTAN (Siwerek).—Only four Jewish families live in this place; but the community formerly was much more numerous; celebrated Rabbis dwelt there, and commerce flourished. But the plague, the scourge of the east, carried away a great number of the former inhabitants. An hour's journey from the town is a very large Jewish place of burial, in which are some gravestones so ancient, that it was impossible for me to decipher either the dates or their inscriptions.—Benjamin.

JEWISH NEWS.

M. VEUILLOT, the raving Editor of the late "Univers," an ultramontane paper, that signalled itself by defending the act of the Inquisition in the Mortara case, has been appointed director-in-chief of the Roman rail-ways, by Mr. Mires, the rich Hebrew banker speculator.

Our highly respected cotemporary, the "Jewish Chronicle," makes some critical remarks upon the course of Mr. Mires, thinking that he ought not to have given him the appointment.

SWITZERLAND.—The French Israelites in the cantons Zug, Schwytz, Aargau, Grison, Bale, Schaffhausen, enjoy equal rights with the other Swiss citizens. This privilege was effected for them by the efforts of M. Turgot, the French Envoy at Berne.

THE POPE MISTAKEN.—During the sickness of the late king of Naples, the Pope sent him word that he had an interview with the king's deceased wife, who told him that she had interceded with Virgin Mary, and had been assured by her of her husband's recovery. The Pope also sent some relics of holy linen, which had been blessed, and upon which the king lay, in perfect faith of their efficacy. The name of Bomba, by which this tyrannical and superstitious despot was commonly known, was given to him in consequence of his having thrown bombs into the streets for the sake of destroying his subjects.

FERRARA.—PROGRESS.—Signor Leone Levi, who had twenty year ago studied the law, was not admitted to practice under the Papal Government; but as soon as the priestly rule was discarded, the same gentleman submitted to the prescribed examination, and having passed it honorably at once received the degree of L. L. D., and was admitted to the practice of the profession.—E. J.

PARIS.—THE BENEVOLENT YOUTH'S SOCIETY.—At the last meeting of this society, it was resolved that the attention of the society should, in future, also be directed to the Jewish vagabond children in the streets, and those in prisons. The society will endeavor to encourage them to work, and to discharge to them, as far as practicable, the duties of their unnatural parents.

RUSSIA.—THE CONSCRIPTION.—By a recent ukase all extraordinary restrictions which the laws for recruiting, imposed on the Jews, were entirely abolished.—The Jews are, in this respect, placed on a par with their Christian neighbors, and they will, like their neighbors, be permitted to free themselves from military service by paying 300 roubles—a privilege which formerly was only granted to one class of Jew.—J. C.

VIENNA.—INCREASE OF THE JEWS.—A daily paper says: "Vienna is in a fair way to become a Jewish city, so great is the increase of the Hebrew part of the population. Five or six years ago there were not above 8,000 Jews in Vienna, and now there are between 31,000 and 35,000."

SURRENDER OF TETUAN.—The "Times" correspondent of the Spanish Camp states that the head of the deputation from Tetuan, which opened the negotiation with Marshall O'Donnell for the surrender of the town, was a Jew, a Consul of several European Governments, who spoke Spanish fluently.

SPAIN.—LIBERAL SENTIMENTS.—"La Presse" states that on the occasion of the flight of the Jews of Tangier to Gibraltar several Madrid journals warmly advocated the re-admission of the Jews into Spain, strongly condemning the cruel policy of former ages, which had excluded the Jews from Spain. "La Presse," of course, applauds these sentiments.

THE ROMAN PROPAGANDA AND THE JEWS.—Herr Tobler, of Appenzel, who has made the pilgrimages to the Holy Land, states, in his last publication, that the Propaganda of Rome has received since 1821 about 59,000,000 francs in order to effect conversions in the Holy Land, but despite its efforts and sacrifices has within the last 87 years only been able to attract 17 Israelites within the lap of Catholicism. Each Jew, consequently, costs 4,000,000 francs.

PARIS.—A WOULD-BE INSULT.—An Italian lady went to one of the Parisian markets to make a purchase. The vendor, however, refused to sell her anything saying "I do not sell to Jews." The lady, without uttering a word, went to the commissioner of police of the district, telling him the occurrence. The vendor was summoned, stammered out some absurd excuse, and was, for the slip of the tongue, duly punished.

BUCHAREST.—LIBERALITY.—Prince Couza has appointed a co-religious Signor Franchetti, professor of vocal music for all the classes of the high-school that city.

STARTLING FROM ITALY.—The "Echo" contains a remarkable statement. The Editor says:

From private letters coming to us from Milan, dated February 17, we learn that the police of Milan have just discovered an atrocious scheme, the object of which was assassinate Victor Emanuel on the occasion of his entry into the capital of Lombardy. One of the conspirators, a certain Comte Brambilla, the same who, in 1849, abstracted the golden medals from the Gregorian Museum, was arrested, and on his person were found suspicious documents and large sums of money destined for the pontifical cause. Other conspirators, all Austrians or Prussians, are in the hands of the police.

By another correspondence we are assured that the indefatigable Marini has discovered a vast conspiracy organized by various officials at Verona, aided by the anti-Napoleonic party of France. The intercepted correspondence shows that the conspirators intended make use of the dagger and of poison in carrying out their schemes. One of the intended victims was General Garibaldi; the Comte of Naples and Rome were ignorant of the conspiracy, but would have been informed of it. The director of the plot was a famous ruler of the ex-Duke of Modena, one Virgilio Alighieri of Forli, the very type of the desperate assassin.

CHEAP LIVING.—A plain connected with one of the United States frigates recently, for some time in the Chinese seas, says that a laboring man in the interior of China, can live comfortably on food costing a cent a day.

Chebrath Bikur Cholim Ukdocha. This society will hold its regular meeting at the Hall of the Sons of Temperance, Washington street, between Montgomery and Sansome, every second Sunday in each month at 7 o'clock P. M. precisely.

L. KING, President.
15-tf SIMON CRANER, Secretary

מורל

M. H. BORIES, for several years resident of Sacramento City, and known as an expert Mohel, respectfully recommends himself in that capacity to his colleagues in this city and the country. Early attendance and moderate charges may be relied upon. Address, H. Bories, Corner Hand, 16th st., Sacramento. For reference I beg to refer to Messrs. Greenblatt & Newbauer Segar Store, corner of I and 3d. streets, July 8. tr

מורל

—in—
SACRAMENTO CITY.

The undersigned would respectfully announce to Israelites in this city, and especially in the country, that he is fully qualified and competent as a practical Mohel, and is ready to attend any call, at any time, here or elsewhere.

As to his ability, he would beg to refer to his numerous friends in this city, as also to those who have honored him already with their confidence, and particularly to the most honorable in the State, to Mr. M. Heymon of this city. Z. Newstadt.
Address: Z. Newstadt, care of Korn's Hotel, 1st street, Sacramento.

NOTICE

From, and after this date, Mr. Stepbacher is authorized agent for the "Israelite" and the "Deborah" Block &

August 25th 185

The Weekly Gleaner.

Collections.

With No. 12 another month's subscription became due; but our young collector having had no time this week, will call in the beginning of next week.

"But, what is it to you?"

And it came to pass in those days, when Moses was grown, that he went out unto his brethren.... And when he went a second time; behold! two men of the Hebrews strove together, and he said unto the wicked: wherefore smitest thou thy fellow. And he [the wicked contender] said to him [to Moses] Who hath made thee a prince or judge over us.—Exod. 2: 11. 13. 14.

"What is it to you? Cain asks," what business has humanity to plead the cause of humanity, Cain says, "what does the life or death of your neighbor concern you. Why don't you do as I do: mind your own business. Are you the keeper of your brother? Well brother Cain, you shall get an answer. As you are so fond of what reaches us from the good olden times, as you are all "orthodox" you shall get an orthodox answer—it is only to be regretted that the Bible is not orthodox—we know what we state.

Now, the Bible tells, that once upon a time, there lived a man in a land called Egypt. His name was Moses, a Hebrew, a great man, a learned man; and withal, a reformer. He introduced reform—he reformed the abuses and the lives of his people; and, of course, they more than once clamored against him, so that he once was heard to pray to God; saying: What shall I do unto this people? they be almost ready to stone me.—Exod. 17: 4.

Brought up at the royal court, he preferred foregoing the high position that Egypt offered him, and went among his brethren. One day seeing an Egyptian strike a Hebrew man, he put him down; made him lick the dust. On another occasion, seeing a Hebrew wrestling with his neighbor, he said to the wicked man: why smitest thou thy fellow? And he [the wicked man] said: who made thee a prince or a judge among us? Now, the question is so old, the wicked, having asked it a Moses even, they ought to be tired of repeating it. The voice of humanity has been pleading everywhere in behalf of those who are removed from among us before certain signs of death appear. And the universal legislation on the subject in Europe, shows that precautionary measures are indispensable—and proves where such are not used, the danger of persons being buried alive does exist—and the zealous man cannot but be an alarmist.

"He works most on the Sabbath!"

It is particularly on Sabbath and Holidays that we teach most. And even this is used to prejudice men against us. Yes, like the priests and Levites of old in the temple killed more sacrifices, flayed them, and carried them to the altar—as they burnt more wood, kindled more fire and played more instruments on Sabbaths and Holidays: so from times immemorial the Sabbaths and Holidays, were particularly devoted to instruction. Even those who could not attend *Shool* (school) on weekdays, would go to *Shool* on Sabbaths and Holidays. As early as in the times of the prophets, when the Shunamith woman, at the death of her son, was about going to Elisha, on informing her husband whither she went, he was astonished, and said, "Why wilt thou go to him to day? it is neither new moon nor Sabbath. 2 Kings 4:23. From this passage it is plain that on Sabbaths and Holidays people would repair to teachers for instruction.

And, thus, it is more meritorious for a true teacher to teach in his *Shool* on Sabbath and Holidays, than it is for the mere singer to give more songs on those days.

"We don't care about his Stories."

We again must try to silence the objectors against our teaching children by stories, Bible, and other stories. The following lines from the *Democratic Age* cannot be too carefully minded by parents:

"It is from true fiction—from living products of the creative imagination—children get their first ideas of the wonderful, of a world out of nature, the supernatural and divine. True and pure fiction is the purest truth—the natural and necessary aliment for the young imagination, through the quickening of which faculty alone the other faculties of mind and heart are best unfolded, even if they at all be unfolded any other way."

Appropriation to our School.

The first monthly appropriation toward our School by the Eureka Society, was reported in these columns two months ago. This is now followed by a second appropriation by the Synagogue Emanuel. At the meeting of the Congregation, last Saturday night, some gentleman made the motion that the Synagogue should appropriate fifty dollars a month towards our School for Religious Instruction. We are informed that there was not a voice raised against the proposition; but, in consideration of some extra expense incurred by the Synagogue lately; it was resolved that the sum of twenty five dollars a month be paid by the Synagogue towards the support of the school. The sum is not considerable; but it must be considered that, as the school is visited by children of the different nationalities, the first Hebrew Benevolent Society as well as the Stockton Street Synagogue, the members of which are the most numerous represented in the school, also ought to come in with their support. And there is but little doubt that the members will take in consideration that the school has to be supported; that we cannot well tax parents individually, when we know that these very men—mostly not rich—are already taxed by extra calls from abroad, and by others in this city; by the Societies, and by the monthly contributions to the schools, by seats and by the pressure of Mi-shibairachs. We cannot see how a *shool* can be a *shool* [school], unless it teach, and support that teacher who does teach. The furniture in our school with books cost us at least six hundred dollars—which were expended since a few months, beside rents, music teacher and other expenses make an item; which the small contributions of some parents do not meet, and we see no more appropriate means for the support of a school than by the *shool*.

We also learn that at the meeting of the First Hebrew Benevolent Society, last Sunday, a proposition was made for an appropriation; the matter was postponed till a plenary meeting? will be convened. We hope that either at the meeting of the Society or at that of the *shool*, considering circumstances, the moral influence exercised by our school will, like in the instances of the Eureka Society and the Synagogue Emanuel, be such, as will bring their offerings to our house, without our having any need to take one step in the matter; * as we have little time to visit or inclination to work matters in any other but by purely moral influence.

If it be asked what is the expense of carrying on the school; we may state that we carried it on, when, as the parents well know, its revenue did not amount to six dollars a month; while we might spend two thousand a year for books only.

*The appropriation of the Synagogue Emanuel was made Saturday night; we neither knew that the matter would at all be mooted; as we had not spoken with anybody about it since a number of weeks; nor did we at all know of it till Monday—Else this item with the sequel would have been well placed in the last week's issue of the "Gleaner" which was not sent to press till last Monday morning.

Society for the Education of Hebrew Children in California.

Our readers well know that a society for the above purpose was formed here some six months ago, with a view to establish, for our children, a good Day-School, which in time may grow into a school of a higher order. It is not in operation yet. But, Resolutions, passed at the meeting of the Board came to our hands in which a proposition is made to us to accept the superintendence of the school under conditions not definitely enough determined to enable us to judge how far the views of this Board meet our own, in regard to Religious Education, which is the main object of the school and of our labors. And, as from the very fact of the proposition being made as also from private conversations, we see that on the ground of these principles there will be little or no difficulty, still, as our school would have to coalesce with the new school, we cannot give up our present hold, till we have some security that our position will not be at the mercy of any forty or fifty men who decide, instead of by knowledge and principle—by vote and by bias.

Still, as both parties have the welfare of the children at heart, we hope that we may succeed in harmonising all our Hebrew Element in this city to effect the great end for which we live.

VIENNA.—A SOCIETY FOR SACRED SONG. —The "Wanderer," a Viennese journal, says:—The Association for Sacred Song, under the title of Sion, entered life on the evening of the 20th December last [הנוכה], being the Jewish Christmas. A choral song of considerable merit, composed by Professor Julius Sulzer, based upon the national hymn, was chanted whilst the lamp was being lighted by the officiating minister. It produced a profound impression on the numerous worshippers who attended the new synagogue in the Leopoldstadt. The excellent discourse afterwards delivered by the Rev. Dr. Jellinek, the preacher of the temple, and president of the association, eloquently applied the choral song, the result of the co-operation under the leadership of one, to the triumphs achieved by the Maccabees, who, whilst in perfect harmony, achieved great triumphs, under the generalship of a chosen one. The discourse, pointing to the necessity of union in action in order to succeed, was one of the most instructive ever delivered by this master of eloquence. J.C.

[COMMUNICATION.] "Post Mortem."

"Ecco Homo!"

ED. GLEANER.—Whatever merits or demerits the Bukhead Bill contained is not for me to decide; nor, yet, what right the editor of the *Bulletin* has to dissect the members of the Legislature prematurely, without writing his own epitaph, or inviting the *Bulletin* man to compose his funeral dirge! But it is for me to say—whether a paper like the *Bulletin*, which has hitherto, in spite of its low grovelling cant phrases, commanded the admiration, if not the respect, of its votaries—shall stoop so low as to play upon the word GLEANER, just because it suits the *Bulletin*'s corrupt fancy. Indeed, the appellation of "evening sewer" well becomes that sheet, since I am confident that not even he of the *Varieties* would resort to such a slang, as has the *Bulletin* of Wednesday evening, in an article under the above caption. If the editor of the GLEANER has been wrong in theory, why not reason? But reason is no more the weapon of the *Bulletin* man, than are low epithets those of the dignified editor of the GLEANER.

Would the *Bulletin* speak in like manner of editors of other sectional periodicals? No, he would not!

I am confident that, although he has audacity enough, still he would be too cowardly to call the editor of the *Monitor* the "Monitor man," or him of the

Expositor the "Expositor man." Yet the editor of the GLEANER is, in my opinion, and in the opinion of all the literati who are acquainted with Dr. Eckman, the best scholar and profound reasoner on the Pacific Coast; and he who dares to use his name in connection with such contaminating carcass as has come under the observation of the *Bulletin* man, ought to deserve a lofty position, with the inscription *ecce homo*.

ATLANTICUS. We wish no harm to the *Bulletin*; but we do think, and thousands of men of any education with us, that the style and manner of that paper, is not calculated to improve any member of the family in which it is read. A paper that is written *ad captandum vulgus* is not proper to be laid on the table of better families. We do not wish our readers to take our words for this our assertion; let any lady or gentleman of any refinement, ask her or himself, as to the influence of such reading. We know the editor of the *Bulletin* has plenty material to reply to this, in his own way, in which we cannot compete. But that is not our fault. We neither, on this occasion, could refrain our honest remarks, as little as we could refuse the above communication, it being a correct appreciation of the *Bulletin*, of which we otherwise would never have taken any notice.

Our article, which gave occasion to the indulgence of such a familiarity, in the *Bulletin*, ought the least to have induced the man to show himself on this occasion without any provocation on our part, since we, in a proper style and manner, advocated a humane measure, which but depraved mind could make the butt of coarse fun. We warn against an evil that exists among us; and we are sure, a good man will misinterpret us.

Were it not for the correct appreciation of the *Bulletin* by the above correspondent, we would not have noticed the article, which, as the reader must have observed, was neither esthetic, nor elegant, nor moral. It was a tirade of the members of the late Legislature, made by a man who is wanton beyond measure at the defeat of the Bulkhead Bill, which, as we have the corruption within the state, will pass after all, after a few more assaults.—Ed.

Laus Deo!

The eleventh Session of the California Legislature adjourned *sine die* yesterday. Let us be thankful that this great affliction is over, and acquire from it one great lesson—to be after only vote for capable and honest men for legislators. No Legislature ever commenced its labors under more favorable auspices, or closed them in worse odor. They proceeded to the Capitol amid popular expectations, they return to their homes universally repudiated. Their course may be likened to that of a firework—thy went up like a rocket, they come down like a stick. May they again be called upon to assume the cares and responsibilities of office—is our sincerest wish.—Call.

NETADA HEBREW SOCIETY.—At the annual meeting of the above Society, the following officers were elected for the ensuing year: Sol. Kohlman, Pres., L. Guggenheim, V. Pres., Jacob Rosenthal, Treas., Bailey Gatzert, Sec'y., Simon Rosenthal, Collector, Levy, Sol. Rosenthal, A. Baruh, J. Jacob and B. Lachman, Directors.

BAILEY GATZERT, Sec'y.

PROTEST.—The Protest of the Dr. Einhorn, that caused some excitement, will appear in our next.

The Secrecy of the Confessional.

NORTHERN CIRCUIT.—DURHAM, MARCH 5.
CROWN COURT—BEFORE MR. JUSTICE HILL.

The Court sat at ten o'clock this morn-

William Hay, 22, pitman, was charged with robbing Daniel Kennedy of a silver watch, at Jarrow, on the 25th of December last.

Mr. Headlam prosecuted: Mr. Davis defended the prisoner.

On the 24th of December, the prosecutor had been drinking at the Bee's public house, in the Felling, and left about 12 o'clock at night. On his way home, the ground being very slippery, he fell down, and was assisted to his feet by the prisoner and three other men. They walked a short distance together, but the prosecutor, feeling the prisoner's hand in his pocket, told him to take it out, which he did. The men then endeavored to get the prosecutor to go a lone way with him, but he refused, and walked away by himself. After having left the prisoner and the other men, he proceeded on his way home. When he had gone a short distance, he was joined by a man named Gormand, who struck him a blow on the eye with a stick a "morgan rattler" without the least provocation. The prisoner Hay then joined Gormand, and kept hold of prosecutor's hands while the other robbed him of his watch and 15s. silver.

Inspector Rogers, by whom the prisoner was apprehended, stated that from information he received he went to the house of the Rev. John Kelly, a Roman Catholic priest, from whom he received a watch, which the prosecutor identified as his property.

The order of the Court was about to administer the oath to the Rev. John Kelly, the next witness in the case, when the reverend gentleman said, "May I, my Lord, address a few words to you?"

His Lordship—What have you to say?
The Rev. Mr. Kelly—I have a conscientious motive.

His Lordship—What motive?
The Rev. Mr. Kelly—I object to the form of the oath.

His Lordship—What is the objection?
The Rev. Mr. Kelly—That I shall tell the truth, and nothing but the truth. I am, as a minister of the Catholic Church, object to the part that states that I tell the whole truth.

His Lordship—The meaning of the oath is this: it is the whole truth touching the trial which you are asked; which you, legitimately, according to law, can be asked. If anything be asked of you in the witness-box which the law says ought not to be asked—for instance, if you are asked a question, the answer to which might criminate yourself—you would be entitled to say, I object to answer that question, because the answer might criminate myself, and the law would sustain the objection. You can therefore have no objection as a loyal subject, and in duty to the laws of the country, to answer the whole truth touching the case which may be lawfully asked.

The Rev. Mr. Kelly, after some objection, took the oath in the usual form, and gave the following evidence: I have been twelve year Catholic priest at Felling. On Christmas day I received the watch produced.

By Mr. Headlam—From whom did you receive that watch?

Witness—I received it in connection with the confessional.

His Lordship—You are not asked at present to disclose anything stated to you in the confessional; you are asked a simple fact—from whom did you receive that watch you gave to the policeman?

Witness—The reply to that question would implicate the person who gave me the watch, therefore I cannot answer it. I answered it, my suspension for life would be a necessary consequence. I should be violating the laws of the Church, as well as the natural laws.

His Lordship—I have already told you plainly that I cannot enter into this ques-

tion. All I can is, you are bound to answer, "from whom did you receive that watch?" On the ground that I have stated to you, you are not asked to disclose anything a penitent may have said to you in the confessional. That you are not asked to disclose; but you are asked to disclose from whom you received stolen property on the 25th of December last. Do you answer it, or do you not?

Witness—I really cannot, my lord.

His Lordship—Then I adjudge you to be guilty of contempt of court, and order you to be committed to jail. [To the officer of the Court]—Take him into custody.

The reverend witness was accordingly removed in custody of a policeman.

After hearing the other witnesses in the case, the jury returned a verdict of "Guilty" against the prisoner, but recommended him to mercy. He was sentenced to six months imprisonment, with hard labor.—*English Paper.*

The Fire Ordeal.

Man unskilled in the discernment of error, and incapable of confuting falsehood, has in every country demanded from heaven some miracle, which should expose the criminal or clear the innocent; thus giving up the honor or the life of his fellow-creatures to the decision of the priest, to the success of philosophical experiment, to blind chance or to shameful fraud. Of all ordeals, that of fire is most ancient and universal; it has made the tour of the globe. In Hindostan, its antiquity reverts to the reign of the gods. Sita, the wife of Rama, submitted to it, and stood on red-hot iron, to clear herself from the injurious suspicions of her husband. "The foot of Sita" say the Hindoo historians, "being clothed in innocence, the devouring heat was as a bed of roses."

Zoroaster, eager to confute his calumniators, allowed melted lead to be poured over his body, and he received no injury. Does it follow he employed a preservative, analogous to that made use of by the Hindoo Pandits? On this point, his biographer is silent; but we learn, that, previous to undergoing this frightful trial, his adversaries rubbed his body with various drugs. Was this not evidently intended to destroy the effect of the salutary liniment which had been previously applied, and the knowledge and application of which they supposed him to be forearmed, although they failed in effecting their intention?

Albertus Magnus describes two processes, by which a transient incombustibility might be imparted to the body of a man. A writer of the sixteenth century pretends that it is sufficient to wash the hands in wine lees, and subsequently steep them in fresh water, in order to allow a stream of molten lead to pass over them without injury. His assertion that he proved it experimentally upon himself may be doubted.

Doctor Semintini proposes, as the solution of the problem, the probable interposition of some foreign substance between the skin and glowing body: he has ascertained, that a saturated solution of alum preserves any part strongly impregnated with it from the action of fire, particularly if the skin is rubbed with soap after the application of alum. He states that, by means of this preparation, he repeated on his own person the experiments of the incombustible men.

This process, the efficiency of which has been tested and confirmed by recent experiments, was probably the same as made use of by the ancients, since they also employed inert materials to enable them to encounter the flames.

Independently of the art of spinning and weaving the asbestos, which was carried so far as to surprise the ignorant by apparent miracles wrought with its agency, the ancients were acquainted with the fact, that wood, saturated with alum, was capable of withstanding the flames for a length of time. Such was the wooden tower raised by Archelaus in the Pireus, which Sylla in vain attempted

to burn; and which, if we can credit the historian Quadrigarius, was rendered incombustible by Archelaus having taken care to impregnate the wood of which it was constructed with alum. The wooden tower of larch wood, which Caesar found it impossible to set on fire, must have been preserved by a similar precaution. This was also, without doubt, the secret of the wood made use of in Turkistan, which preserved the houses built of it from fire.

Our Obstnacy.

Whosoever reads the inspired "orthodox" Christian literature can not fail to meet often with passages reproaching us with our obstnacy, because we cannot believe the Christian mythology as preached to the churches. Let us hear a gentile writer on the subject. Writing on the (reported) wonders of spiritualism, he says:

"Now, if all this does not convince the world, is any experience of your friend's likely to do it? Not a bit of it. If even the miracles of our Saviour did not convince the knowing fellows of his day, is anything less brilliant likely to convince the clever fellows of our time? Are there half a dozen literary or scientific men in London, now, who, had they lived in Christ's time would have believed in him? Certainly not! Had they been told there was an old carpenter at Bethlehem whose wife had a son supposed to be illegitimate, and that the old man gave him out to be the Son of God, what would our clever fellows have said?—Bah!—blasphemy! Had they seen his miracles, what then? They would have a ready answer, as their clever congeners then had, 'Oh! that is devil.'—Had any Jew dared to make such a comparison the cry of blasphemy would have resounded from one extreme of the land to the other. Yet the Jews are incessantly reproached with obstnacy and mental blindness for not believing the miracles recorded in the Gospels."

We need not wonder that Israel will not allow itself to be converted to a creed of such contradictory elements.

A Thrilling Incident.

The "London Jewish Chronicle" reports, that some Hebrews while in conversation before the Synagogue in Bombay, one of them was assailed by a cobra. The man, with an undaunted courage, seized the monster; smashed its head against the ground, and killed it on the spot. In order to give our readers some idea how a man in such a plight feels, we copy the following from our respected neighbor.

We had been playing all the evening at whist. Our stakes had been gold mohur points, and twenty on the rubber. Maxey, who was always lucky, had won five consecutive bumpers, which lent a half satisfied smile to his countenance, and made us, the losers, any thing but pleased, when he suddenly changed countenance, and hesitated to play. This the more surprised us, since he was one who seldom pondered, being a perfect master of the game he deemed long consideration superfluous.

"Play away, Maxey; what are you about?" impatiently demanded Churchill, one of the most impetuous youths that ever wore the uniform of the body-guard.

"Hush!" responded Maxey; in a tone that thrilled us, at the same time turning deadly pale.

"Are you unwell?" said another starting up, for he believed our friend had been suddenly taken ill.

"For the love of God sit quiet," replied the other in a tone denoting extreme fear or pain, and he laid down his cards.

"If you value my life move not."

"What can he mean? has he taken leave of his senses?" demanded Churchill, appealing to me.

"Don't start—don't move, I tell you," in a sort of whisper I can never forget, uttered Maxey.

"If you make any sudden motion I am a dead man," he exclaimed.

We exchanged looks. He then continued:

"Remain quiet, and all may yet be well. I've a cobra copella around my leg."

Our first impulse was to draw back our chairs, but an appealing look from the victim, induced us to remain, although we were aware that should the reptile transfer but one fold and attach himself to any other of the party, that individual might already be counted a dead man so fatal is the bite of that dreadful monster.

Poor Maxey was dressed as many old residents still dress in India, namely, breeches and silk stockings. Therefore he more plainly felt every movement of the snake. His countenance assumed a livid hue; the words seemed to leave his mouth without the feature altering its position, so rigid was the look, so fearful was he lest the slightest muscular movement should alarm the serpent and hasten his bite.

We were in agony, little less than his own during the scene.

"He is coiling round!" muttered Maxey. "I feel him cold—cold to the limb; and now he thickens—for the love of Heaven call for some milk! I dare not speak loud. Let it be placed near not and let some be spilt on the floor!"

Churchill cautiously gave the order and a servant slipped out of the room.

"Don't stir. Northcote you moved your head. By everything sacred I conjure you not to do so again! It cannot be long ere my fate is decided. I've a wife and two children in Europe, tell them I died blessing them—that my last prayer was for them. The snake is winding round my calf—I leave them all I possess—I can almost fancy I feel his breath. Great God! to die in such a manner!"

The milk was brought and carefully put down; a few drops were sprinkled on the floor, and the affrighted servant drew back.

Again Maxey spoke:

"No—it has no effect. On the contrary, he has uncurled the upper fold! I dare not look down, but am sure he is about to draw back and give the bite of death with more than fatal precision.—Receive me, O Lord, pardon me, my last hour is come! Again he pauses. I die firm, but this is past endurance—ah, no! He has undone another and unloosens himself! Can he be going to some one else?"

We involuntarily started.

"For the love of Heaven, stir not?—I'm a dead man; but bear with me! He still looses—he is about to dart. Move not, but beware! Churchill, he falls off that way. Oh! this agony is too hard to bear? Another pressure and I am dead. No, he relaxes.

At that moment poor Maxey ventured to look down; the snake had unwound himself, the last coil had fallen, and the terrible reptile was making for the milk.

"I am saved! I am saved!" and Maxey bounded from his chair and fell senseless into the arms of one of his servants. In an other instant, need it be added, we were all dispersed—the snake was killed, and our poor friend carried, more dead than alive, to his room.—*Pacific Methodist.*

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I am the Lord your God am holy. Lev. 19: 2.

For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy: neither shall ye defile yourselves with any manner. 17 44.

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Southwest corner of California and Montgomery streets.

KENNEDY & BELL

CONSTINE

FURNITURE

BAZAAR,

No. 209 Washington street, one door below Peter J. Restaurant, San Francisco.

Also, Carpets, Oil Cloths and Mattings
Second-hand Goods bought sold or changed. All kinds of Furniture and Upholstry Work Repaired.
m20-1f

PETER SMITH,

Wholesale and Retail Dealer in

SALT, SMOKED, AND DRIED

FISH,

No. 53 Clay Street, near Davis,
SAN FRANCISCO.

SEINES and GILL NETS Got up to Order.
ALL ORDERS PROMPTLY ATTENDED TO.

The Family.

School Notice.

On account of the former hour's interference with other arrangements of the music teacher, we are compelled to change the usual hours of session, which till further notice will be as follows.

Saturday From 9 A. M.

Sunday " 4 P. M.

Parents will oblige by seeing to it, that the children each school at the time appointed.

Children, Prepare your Lessons.

For Saturday, "Lesson Book," Lesson 23.

Sunday Lesson 24.

Do not forget your books and copy books

Notice to Parents.

Several children profit very little at our School, owing to irregularity of attendance and the want of home influence to assist us.

So 1 for Religious Instruction

Our School for Religious Instruction is now 134 Montgomery Street, 3d house from Jackson Street, over Coulter's Furniture Store,

A Child's Influence.

Little Fanny's father was very poor, and had many children to supply with bread. They were often cold and hungry, and it was a happy day for the little girl when a kind gentleman took her to his home of plenty, promising to take care of her in future. Everything was strange in her new home, but it seemed strangest of all to see the gentleman every morning, with closed eyes, talk to somebody she could not see. Though eight years old, she, like many others, had never heard a prayer uttered at her home before. She obtained permission to go home for a little while, where she eagerly asked her mother to whom she thought the gentleman "talked." She could not tell her. The child then asked her father, who was a wicked man, and he answered carelessly, "To the d—l, I suppose." Poor little Fanny went back more anxious than ever.

At length she took courage, and asked the gentleman himself to whom he had been talking. The question surprised him, and he could hardly speak for minute. At length he told her he had been, "trying to speak to God." "Who is God?" she asked. "Where does he live?" As plainly as possible her kind friend explained to her the simple truths of religion. She has heard her father talk about eat and drink, about gold and silver, about war and peace; but never having heard any particular conversation about God, Heaven, Soul, and Eternity, all she heard about these subjects was new and wonderful to her. Children absorb divine truths as the thirsty palate does cooling water: the child soon felt a deep interest in religion; she felt that, beside eat and drink and raiment, there was a soul to provide for.

Her heart ached for her poor father and mother, and who lived a life without God, and with tearful eyes she told them all she had learned about Him. Then she, in her simple way, prayed for them both. God heard her prayer, and both parents became impressed of the importance of making provisions for their souls.

Dear children, you have heard of God all your lives. Can you not do something for him as this little girl did? Do you not know some poor ignorant persons you might tell about his love? Could you not try to awaken them from their sleep? Do you not know some poor children your influence might bring to God.

Just keep your eyes open for ways to do good, and you will find them very abundant.—Adapted from the "American Messenger."

We should manage our fortune as we do our health—enjoy it when good, be patient when it is bad, and never apply violent remedies except in an extreme necessity.

In Vienna, a decree has been issued making the testimony of Jews of equal value with that of Christians, according to the former full civil and political rights.

Delicate Courtship.

The following little story about the courtship of the late Emperor of Russia, is taken from *Little's Living Age*:

The time originally fixed for the expiration of the Grand Duke's stay had come, and he was seated at supper on his last evening next to the Princess Charlotte, when he abruptly told her he must leave the next day. He hoped to surprise her into some demonstration of feeling on the occasion, but her maidenly pride withheld her from making more than some very say-nothing remark in acknowledgement. The Grand Duke thereupon assumed another mode of operation; knowing that, however little the eyes of the company might be actually fixed upon him and his fair neighbor, they were, nevertheless, the object of general observation, he commenced telling her, but in an apparently unembarrassed manner, and playing with a ring of his the while, that he had devoted himself during his short stay there to make himself acquainted with her character and disposition, &c., and that he found in her every quality that he believed best calculated to make him happy in wedded life, &c.; but, as they two were at that moment the object of scrutiny to many present, he would not press her for any reply to his overtures, but if it were agreeable to her that he should prolong his stay at her father's court, she would, perhaps, have the goodness to take up the ring he had in his hand. This ring he then, apparently while playing with the two objects, thrust into the roll of bread lying on the table before him, went on, seemingly in all sangfroid, with his supper. With an equal appearance of unconcern, the Princess presently put out her hand, and took up the roll, as if mistaking it for her own bread, and, unnoticed by the company, withdrew the ring, and put it on her own hand. The rest requires no narration.

Camphene Lamps.

BEWARE!

A little girl, aged about twelve years, named Mary Parburt, daughter of Judge Parburt, narrowly escaped burning to death Monday afternoon, from the effects of the accidental ignition of some camphene which she was using. The mother of the child was absent from home, and Mary was engaged in attending to the children, one of whom having received some slight injury in the head, claimed her kind offices. To alleviate the pain, she used camphene as a lotion, and during its application, approached so near the fire, that the fluid ignited, and the flames spread over the child's dress, who, in her agony and alarm, rushed shrieking into the street. Fortunately, her cries were heard by a neighbor, who immediately flew to her assistance, and wrapping a woollen garment about the child, effectually checked the course of the fire, not, however, before the greater portion of her arm had been badly burned.

THE SOUL'S INSTINCT.—In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Clemanthe asks if they shall meet again, to which he replies: "I have asked that question of the hills that look eternal—of the clear streams that flow forever—of the stars, among whose fields of azure my raised spirit hath walked in glory. And all were dumb. But while I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty, that cannot wholly perish. We will meet again Clemanthe."—*Semi-Weekly Southern News.*

A generous, virtuous man lives not to the world, but to his own conscience; he, as the planets, steers a course contrary to that of the world.

NEW ADVERTISEMENTS.

AMERICAN THEATRE.

JOHN WILSON & CO. PROPRIETORS.
DR. CHAS. H. BASSETT, EQUESTRIAN DIRECTOR

Unprecedented Attraction!

DAN RICE'S GREAT SHOW!

The interior of this Temple of the Drama has been entirely remodelled, refitted, and converted into a magnificent

AMPHITHEATRE!

Which for elegance and picturesque grandeur, far outstrips anything of the kind ever produced in California.

The first performance will be given

THURSDAY EVENING, APRIL 26th.

When the following world-renowned Artists will appear:

MRS. WALTER AYMER,	MR. D. LONG,
Mlle. LANGE,	MASTER LEROY,
MR. WALTER AYMER,	MR. CHALTON,
MR. WILLIAM AYMER,	MR. HALSTEAD,
MR. H. C. DURAND,	MR. WINTERS,
MR. WM. PAINTER,	MR. BLISS,
DR. CHAS. H. BASSETT,	MR. CARR,
MR. S. PARSONS,	

—ALSO—

Dan Rice's Trained Mules,

"PETE" and "BARNEY,"

The Wonderful Performing Elephants,

"VICTORIA" and "ALBERT."

The Highly Trained Horse, "Crusoe."

The beautiful Vaulting Courier, "White Surrey."

The Favorite Talking Pony "Cinderella"

The comic Elin Pony, "Shellbark"

Together with a Magnificent Stud of Trained Horses.

This Colossal Exhibition is under the management and

direction of DR. CHAS. H. BASSETT.

HERR SCHWARTZ will lead the Orchestra of the Arena.

GRAND EQUESTRIAN MATINEE,

On Saturday Afternoon at 1 o'clock.

CHILDREN, HALF PRICE.

N. B.—For the better accommodation of the patrons of this establishment, the Manager takes pleasure in announcing that he has made arrangements with both lines of Omnibuses, from North Beach and South Park, to pass the American Theatre after 7 o'clock on each evening during the continuance of this performance.

Doors open at half past seven o'clock. Performance to commence at eight o'clock.

PRICES OF ADMISSION.

Private Boxes.....\$5 to \$10	Dress Circle.....\$1
Secured Seats.....\$1.50	Parquette.....75 cents
Orchestra Seats.....75 cents	Family Circle.....75 cents
Upper Circle.....50 cents	

Box Book will be opened Wednesday morning, at ten o'clock, when seats may be secured, and afterward, one day in advance.

GREAT ARAB GIANT!

THE Largest Man in the World will

commence to hold his levees

On Tuesday, April 8,

On the second floor of

TUCKER'S

ACADEMY OF MUSIC,

From 9 A. M. till 10 P. M.

Admittance.....25 cts.

(CHILDREN, HALF PRICE)

add to Mons. DERUTH K. GOSHON

PRICE REDUCED

PULU! PULU! PULU

ON, AND AFTER THIS DATE,

the price of Pulu will be greatly reduced at the

store of

JACOB SCHREIBER,

180 Jackson street,

Next to the "International."

JOSEPH ISAAC,

(LATE ADOLPH BRIEGER)

Wholesale and Retail Dealer in

Stationery.

No. 131 Sansome street,

BETWEEN WASHINGTON AND MERCHANT STS.,

SAN FRANCISCO.

Blank Books, Playing Cards, Labels of every description

at the lowest market prices.

Particular attention paid to all orders from the Country

C. STEVENS & CO.,

IMPORTER OF

Watches, Diamonds, Jewellery,

Clocks, Silver and Plated

ware.

148 Washington st.

Between Montgomery and Sansome.

apr. 13, 76.

Dr. H. D. Keeler.

Surgeon, Dentist & Chiropodist.

Begs leave to inform the Public, that he Cures and Ex-

tracts

CORNS, WARTS, BUNIONS, NAILS, Etc.,

Office, 87 Commercial Street—Below Sansome, up stairs,

SAN FRANCISCO.

Persons afflicted in any manner about the feet, can

be cured without any attending pain.

N. B.—If desired, he will wait upon ladies and gentlemen

at their private residences.

LAMPS! LAMPS!

COAL OIL LAMPS!!

FOR THE BETTER ACCOMMODATION of the public, and families, residing in southern part of the city, we have opened a

Branch Store

On Second street,

Near the corner of Stevenson street, below Market, where you can find a large assortment of

COAL OIL LAMPS

Of different kinds of Burner—Paragon Burner, Jones, Murri, Burner, Wade & Burnam Burner, Dietz & Burner, etc. Also, the patent Gas Fluid Lamp, Oil Lamp, Camphene Lamps, Lamp Shades, Globes, Wicks, etc. Also, best article of KEROSENE COAL OIL, Burning fluid, camphene, 95 per cent. Alcohol, Lard Oil, Polar Oil, etc.

Wholesale and Retail Store, 132 Washington street, opposite Washington Market, San Francisco.

A. C. DIETZ & CO.,

Camphene and Oil Manufacturers

Country dealers can depend on getting first quality Camphene, Coal Oil and other oils at the lowest rates.

H. M. NEWHALL & CO.,

Auctioneers and Commission Merchants

Salesroom,

Fireproof Brick Building,

Corner of Sacramento and Battery Streets.

A SONG FOR SPRING.

BY LOCKWOOD & HENDRIE, 176 CLAY STREET

Tis Spring, balmy Spring, with its sunshine and glow

All nature is smiling, the birds they sing gay;

Trees and plants are all green, hills and vales decked with flowers.

And, though March winds are blowing, 'tis pleasant May.

When birds, trees, and flowers appear in new robes

Each Spring 'tis a lesson man cannot get o'er;

It bids him do likewise, and knowing the fame out,

Goes to LOCKWOOD & HENDRIE'S far-famed Clothing Store.

There, the elegant votary of fashion and leisure

Still goes, when his wardrobe he wants to renew;

Coat, pants, vest, cravat—in fact it is a pleasure

Even though you don't purchase, their fine goods view.

The merchant, the banker, the doctor, the lawyer,

Mechanics, and miners who dig out the ore.

All classes, from the "dandy" to the humble woodworker,

Go to LOCKWOOD & HENDRIE'S far-famed Clothing Store.

The youth of our city, the pride of each parent,

Go there without fail for their Sunday attire

As Lockwood & Hendrie a fit always warrant,

And the ladies the wearers are sure to admire.

The boys, too, are proud, when in suits they are suited,

Each feels himself greater than he'er was before;

Fine goods, at low prices, it can't be disputed,

Are at LOCKWOOD & HENDRIE'S far-famed Clothing store.

They have "Furnishing Goods," too, the largest as-

ment

Ever seen in one store on the Pacific coast;

Their shirts and kid gloves can improve the deportment

Of the best dressed men our city can boast.

Their hosiery drawers, pocket handkerchiefs, collars,

Would madden "Beau Brummel," could he leave

to 's shore;

Who can wonder all classes now go with their dollars

To LOCKWOOD & HENDRIE'S far-famed Clothing Store.

For venerable grandpa, in his second childhood,

They have clothing to suit—for rich man or poor,

As well as for sportsman, whose delight is the wild woods

Where his dog and his gun do the fat game secure.

Just look at their store—see their stock—they don't fail

To compare it with others: I need say no more;

As all who want goods, by wholesale or retail,

Go to LOCKWOOD & HENDRIE'S far-famed Clothing Store.

San Francisco, March, 1880.

Our Motto—"Quick Sales and Small Profits"

LOCKWOOD & HENDRIE,

NO. 176 CLAY STREET.....SAN FRANCISCO

Manufacturers and Importers of

CLOTHING,

Offer, at Wholesale and Retail, the largest and best

STOCK OF GENTS' AND BOYS' CLOTHING & FURNISHING GOODS

To be found in California.

Being extensively engaged in manufacturing, we

enable to sell good garments at PRICES TO SUIT THE

T. MRS.

We invite the particular attention of Dealers to

superior advantages we possess for filling their orders

punctually and satisfactorily.

Gents' and Boys' Clothing made to order in the latest

style.

M. LOCKWOOD.....142 & 144 Broadway, New York

J. W. HENDRIE.....176 Clay Street, San Francisco

March 28, 76.

F. BERWIN, San Francisco.

A. BERWIN, New York.

FRENCH AND AMERICAN

STRAW, AND OTHER HATS.

P. BERWIN & BROS.

Importers & Jobbers

IN

HATS AND CAPS

A Large Assortment of

American, French & Straw

HATS.

71 Battery street,

Between California and Sacramento

streets.

We have now our opened our Business

are ready to accommodate our customers most accom-

modate terms.